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**A
PASTIME
FOR PARENTS:**

**OR
A RECREATION, TO**
passe away the time; containing the
most principall grounds of
Christian Religion.

By *Arthur Dent*, Preacher of the
word of God, at South-Shoo-
bery in Essex.



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PASTIME
FOR PARENTS



A BOOK
TO
BE
USED
IN
SCHOOLS
AND
FAMILIES
FOR
PASTIME
AND
INSTRUCTION

By
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LONDON
[illegible]
[illegible]

**A PASTIME
FOR PARENTS, TO
BE VSED WITH THEIR
children for recreation, to passe a-
way the time ; codtaining the
most principall grounds of
Christian Reli-
gion.**

Father.

What is God ?
Child.

An infinite perfection, whose bee-
ing is of himselfe. Iob 11.7.

Father.

Where is God ?

Child.

Alwaies every where, as the Aire. Psalm. 139.

Father.

Whether is the Godhead a thing
only imaginarie or no ?

Child.

The Godhead is not a thing which
onelle may bee conceined in thought,

A 2

but

A pastime for Parents.

but indeed is a most pure and infinit
selfe-being.

Father.

How then doe you conceiue of the
Essence and Being of the Godhead?

Child.

That the substance or Essence of
the Deity is of all things most simple
and single, and is neither diuided,
multiplied, nor compact of any Ele-
mentarie qualitie.

Father.

Expresse your mind more fully.

Child.

This I meane, that the diuine na-
ture is one, simple, vniforme, immate-
riall, impassible, immutable, illocall,
eternall, omnipotent, omniscient, infi-
nite, void of al mixture, composition,
combination, diuision, or dissimilitude.

Father.

Which be the proper and Essentiall
attributes of God?

Child.

The proper attributes of God are
Ubiquity, Eternity, Unity, Simp-
licity,

A Pastime for Parents.

little, omnipotence, for these do spring from his Essence and Forme, as naturally, necessarily, and directly, as the beams, light, and heate, issue from the Sun, as the streames from a fountaine of water.

Father.

Can these Essentiall attributes of God encrease or decrease?

Child.

Nothing that is in **G O D** can be augmented or diminished, or any way altered: for as hee is once at any time, so is hee alwaies at all times.

Father.

What may we learne out of this?

Child.

To feare and tremble, so often as wee thinke or speake of this infinite Majesty.

Father.

What are wee especially to consider in God for our comfort & instruction?

Child.

His wisdom, providence, iustice,

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and mercie.

Father.

Are not all these in God as accidents, or accidentall qualities?

Child.

No: For there are no accidents, or accidentall qualities in God, that is nothing separable or mutable: but all these are in God as essentiall, and inseparable properties, or if you will, of the very Essence of God.

Father.

Are not these forenamed qualities of wisdom, providence, iustice, and mercie, accidentall, and separable both in men and Angels?

Child.

Yes verily: for they are no part of their nature or essence, nor yet essentiall properties: for they may bee remooved, and separated from their subjects.

Father.

You said before that God is alwaies euery where, that is, in all places at once: but how can that bee, sith the opinion

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opinion is, that God is onely in heauen?

Child.

God as touching his essence is no more in heauen then in this inferiour world: but he is said to be in heauen, because his glory and maiestie doth there most clearely shine out.

Father.

Sith God is in all places at once: tell me also whether hee doth know all things at once.

Child.

God doth know al mens thoughts, words, and deeds at once, all that euer haue been, are and shall be. For there is nothing past, or to come with God, but all things are alwaies present: and it is as easie a matter for God to comprehend all things past, present, and to come, at once, as it is for vs to tell, one, two, three.

Father.

Is it not dangerous then to haue any base thoughts of God, or carnallie or basely to imagine that God is like a

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man, or any other creature?

Child.

Yes assuredly: for it is high treason to have any such thoughts or vile conceits of God: for God is like nothing: as the Prophet saith, to whom will ye liken God?

Esa. 40.
ver. 18.

Father.

Is not the sinne of the Papists verie great, which make Images and similitudes of God, and set them vp in their Churches to breed carnall thoughts, and imaginations of God in the hearts of the people?

Child.

It is a very high degree of blasphemy: for the Prophet saith, *What similitude will you set up vnto him?* and another Prophet saith, *that the Image is a teacher of lies.*

Esa. 40:

Abac. 2. 18.

Father.

What shall we say then to our common swearers, which daily blaspheme this great maiesty of God, and take his most holy and sacred name in vaine for euery trifle?

Child.

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Child.

They shall one day know and feele to their everlasting use, what it is to blaspheme such an infinite Majesty.

Father.

What use are the people of God to make of all this?

Child.

This, to haue so great a Majesty alwaies in singular admiration and reuerence. And the rather, because in these corrupt times men grow so fast towards atheisme and propbanenesse, that there is no more any common deuotion amongst them, or any Reuerence of a Godhead.

Father.

What yet further doe you consider in God?

Child.

That hee is one in substance, three in persons. I meane, that in this most simple and single essence, the three seuerall persons doe sub-

Father.

A p^astime for Parens.

Father.

Doe you meane that the Godhead is distinguished, or diuided, into three persons?

Child.

No, for the essence of the Godhead is so simple, and single as I said, that it can neither bee distinguished, diuided, or multiplied, no not when the Sonne is said to bee God of God.

Father.

Are not the persons in the Godhead distinguished?

Child.

Yes, the persons are distinguished each from other, by their proper, and incommunicable properties, that is, their diuers manner of being which they haue in the Godhead. As the Father by creation, the Sonne by redemption, the holie Ghost by sanctification.

Father.

Expreſſe your meaning yet more fully.

Child.

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Child.

My meaning is this, that although the substance of the Deitie being most simple and single, cannot be divided or distinguished, nor the same essence separated: yet I say, the persons are so distinguished in office, not in Essence, as the one of them cannot possible be the other.

Father.

What call you the persons in the Trinitie?

Child.

I call a person a subsistence in the essence of God, which having relation to others, is distinguished by his incommunicable property.

Father.

Is not every person the whole and the same substance of the Deitie?

Child.

Yes, for every person is by himselfe God.

Father.

Are there not then three Gods?

Child,

A pastime for Parents.

Child.

Ioh. 1. 7. No, for the Scripture teacheth plainly that there is but one God and three persons. As 1. Iohn saith, there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one: that is, one in substance, and three in persons: and there be many other places of scriptures which proue the distinction of the persons. As where it is said, goe, and teach all Nations baptising them in the name of the Father, the Sonne, and the holy Ghost. And againe, in the third Chapter of the Gospel of S. Mat. ver. 16. 17. Where first mention is made of a voice from heauen, which was the voice of the Father. Where the first person in Trinitie is pointed vnto. Then it is said: this is my beloued Son. There the second person is pointed at, &c. Thirdly it is said, that the Spirit of God descended, and lighted vpon him like a Dove. Which plainly noteth out the third person, which
is

Mat. 28.
verf. 19.

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Is the holy Ghost, & thus you see, how the Scriptures do auouch a plaine distinction of persons, as we say, a Trinitie in Unity, & a Unity in Trinitie.

Father.

Yet I cannot by any reason discern, but if euery person be God, then there must needs be three Gods.

Child.

We must not in this case consult with reason, but simple belæne the Scriptures, though we cannot comprehend by humane reason the manner, or rather mystery of this matter: for it farre excēdeth all humane reach and capacitie.

Father.

Is not one person in Trinitie greater then another, as the Father greater then the Sonne, and the Sonne greater then the holy Ghost?

Child.

No: for the persons bee coequall, coeternall, and coessentiall.

Father.

How vnderstand you that word
coessen-

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coessentiall, which the learned call
[ignominious.]

Child.

The persons in Trinitie are called coessentiall, not because they are onely of like Essence, as we see the particulars of the same kind to be in naturall things, as in three Apples growing together in one, and such like: but because they are indeede one, and the selfe same simple essence; Therefore the persons of the Deitie cannot without blasphemie be said to be onely coherent together in substance, or onely of like substance.

Father.

Is it not necessarie that Christians should be wel grounded in the knowledge of this vnitie of the Godhead, and the distinction of the persons?

Child.

Yes verilie. For manie errors, and heresies haue growne in the world about these points.

Father.

Do you not belecue that the everlasting

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lasting God hath made heaven, and earth, and the sea, and all things in them contained?

Child.

Yes, they are all the works of his Act. 4. 24. hands.

Father.

How did he make them?

Child.

By his word. As it is written. Heb. 11. 3.
Through faith wec understand that the world was obtained by the word of God.

Father.

Whereof did hee make the world, and all things in it?

Child.

Of nothing. As it is written. The Heb. 11. 3.
things which we see, are not made of things which did appeare.

Father.

To what end did God create heaven and earth?

Child.

To set forth his glory.

Fa- Psal. 19.

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Father.

Hath not God as great a care for the conseruation of the world, and all particular creatures in it, as euer he had to create them?

Child.

Psal. 104. Gods care is no lesse for the conser-
ver. 27. 28. nation of the creature, then first it was for the creation. For as in great wisdom he made them all; So in as great wisdom he both preserve them all. He is not as a carpenter which having built a house, after ward taketh no more care of it.

Father.

Doe you not thinke that God also created the Angels?

Child.

Col. 1. 16. Yes, they also are the works of his fingers.

Father.

When did he create them?

Child.

In the beginning when he made all other creatures,

Fa-

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Father.

In which of the sixe daies were the Angels created?

Child.

That is a curious question, and I can give you no certaine answer vnto it: but it is most likely, and probable, that it was in the sixth and last day, when man was created after Gods owne image. For the Angels carrie the greatest Image of God in them.

Father.

What is an Angell?

Child.

An Inuisible spirit.

Col. 1. 16.

Father.

Our Lord Iesus saith, that God is a spirit; What difference then make you betwixt God and an Angell?

Child.

The difference is exceeding great. For God is an infinite spirit, the Angels are but finite. GOD is the Creator: the Angels be but creatures: and although they bee very glorious

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creatures: yet God doth infinitely ex-
ceed them in glory.

Father.

Do not the Angels of all other crea-
tures come nearest vnto the nature of
GOD, and furthest excell the nature
of man?

Child.

The angelical nature doth exist as
a meane betwixt God and man, al-
though far nearer the lower, then the
upper extreame. Participating some-
what of each nature, hauing had a be-
ginning as man: and yet being im-
mortal with God, consisting of mat-
ter and forme as doth a man: yet void
of all mixture as God. Subsisting in
some matter subiect as a man: yet be-
ing incorporeall as God. Ignorant
of some things as a mā: yet of a won-
derfull capacitie and knowledge as
God: and in a word, being euery way
finite as a man: yet perfect in all re-
spects as God.

Father.

As you haue shewed me the pro-
per

A pastime for Parents.

perattributes of God; so also shew the proper attributes of the Angels, that so we may more clearly discern their glorious nature.

Child.

The Angels haue essentiall attributes proportionable, though not comparable to those in God. For Gods absolute vbiquttie, they haue successiue vbiquttie: for the eternitie of God, they haue immortallity: for his most simple nature, they haue a most thin and subtil essence: for his omnipotencie, they haue great power and might.

Father.

How proue you that the Angels haue so great power and might?

Child.

Out of the Psalmes, where it is said: *Praise the Lord yee his Angels which excell in strength.*

*Psal. 103.
ver. 20.*

And againe, out of the Booke of the Kings, where we reade that one Angel in one night, did destroy the whole army of Synacherib King of Assyria,

A pastime for Parents.

being an hundred, fourescore, and five thousand.

Father.

What thinke you of the agility and swiftnesse of Angels?

Child.

I thinke by reason of their agile and thinne substance, being far more subtile and thin then the Aire it selfe, that they glide thorow the Aire with vndiscernable swiftnesse, and can be any where in a moment, as God is alwaies euey where.

Father.

What is your reason?

Child.

My reason is this, wee see by daily experientce, that the sun being a visible bodie, doth fetch the whole compas of the heaues in foure & twenty houres, and it is wel known to al the learned, that the circle or circūferēce of the sun doth by many degrees exceede the circle or globe of the whole earth: needs therefore must the Sunne be carried in an vnspeakeable swift motion, farre

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farre passing the Musket shotte, for
else how could it goe thorow his
whole Spheare in 24. houres, as wee
see it doth, then consequently it follo-
weth, that the motion of Angels
must needes bee much swifter then
that of the Sunne, because they are
of a more thin, agile, aterie, and inui-
sible nature.

Father.

Can an Angell be in many places at
once?

Child.

No, but in a minute of time they
can be any where, as I said before.

Father.

What say you to the knowledge and
vnderstanding of Angels?

Child.

I say that it is exceeding great in al
things, farre passing all knowledge of
men, though neuer so learned & skilful.

Father.

Doe the Angels know all things?

Child.

No, they are ignorant of some
things,

A Pastime for Parents.

things, as of men's particular thoughts of some things to come, of the last day, and of the Essence of God.

Father.

What reason can you yeelde, that Angels know not the Essence of God?

Child.

This; the Essence of GOD is infinite, therefore no Angell can know it, or comprehend it. For that which is finite, cannot comprehend that which is infinite: but the Angels are finite, therefore they cannot comprehend the Essence of God being infinite, for the Essence of God is verily knowne to himselfe: hee knoweth his owne Essence, and therefore he is infinite. For whatsoever knoweth and comprehendeth that which is infinite, must needs it selfe be infinite.

Father.

(of God?)

Where be the holy and elect Angels

Child.

They be both in heauen, earth,
Psal. 34. 7. and the aire. And wheresoeuer any
Mar. 18. 10 people of God be, there be they also.

Fa-

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Father.

What is the speciall office of the good Angels?

Child.

To preserve the children of God, to Psalm. 111.
guard them, to minister unto them, 91. 11.
and to keepe them in all their wales. Mat. 18. 10.

Father.

What is the reason that the Angels Esay. 9. 2.
are described with six wings a peece in
the Scriptures?

Child.

They haue two wings to couer
their face, because they are not able to
indure the brightnesse of Gods glory:
they haue two wings to couer their
feete, because man is not able to abide
the brightnesse that is in them: they
haue two to flie withall, to signifie
their readines and prompt obedience
to all the commandements of God.

Father.

What vse are wee to make of all
this, that God is so infinite in him-
selfe, and so glorious in all his crea-
tures, specially in the Angels, Sunne,

A Pastime for Parents.

Moone and starres, &c.

Child.

We are not onely to feare, dread and reuerence so great a maiesty: but also to loue him, worship him, and obey him, with all our hearts, with all our spirit, and with all our strength, and with all our thoughts.

Father.

Did not the blessed Angels fall from that excellent estate, wherein they were first created?

Child.

Ioh. 8. 44.

2. Pet. 2. 4.

Iud. ver. 6.

Many of them fell from their first estate and became diuels, as appeareth in the Scriptures.

Father.

What was the cause or chiefe motive of the fall?

Child.

They fell of themselves, that is to say, through their owne motion, will and disposition, without any instigation of any other, or any former motive whatsoever, which thing caused God to cast them downe without all hope
of

A pastime for Parents.

of recoverie: but man falling by the first motine, and by instigation of others, hath left vnto him an assured hope of recovery.

Father.

Is not the number of the Angels that fell from their first estate, and became diuels, very great?

Child.

Yes exceeding great: for the diuell being demanded by our Lord Iesus what was his name, answered, *My name is Legion:* for saith he, we are many: which plainely proueth that there be many diuels. Mark. p.

Father.

What doe you call a Legion?

Child.

A Legion, according to the account of the Romans, was six thousand footmen: Our Lord Iesus said to Peter: *Put vp thy sword, for doest thou not thinke that I can now pray to my father, and he will giue me more then twelue Legions of Angels?* Mat. 26. 13 So then it appeareth by the scriptures, that there bee very many

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many both good Angels and bad.

Father.

If there be so many diuels, why doth the Scripture speake of the diuell in the singular number as if there were but one?

Child.

There bee multitudes of infernall Spirits, but yet they doe so toyne together in one, that they bee called the diuell in the singular number, because there is a kingdome of them, and a vniited society vnder one head, p[ri]nce or p[ri]ncipall diuell: and they doe all toyne to vphold their society, and kingdome, as Christ teacheth.

Mat. 12. 26.

Father.

Did the diuels by their fall lose that great power and strength which they had by nature and creation?

Child.

No: They doe still retaine their first power and strength, as experience teacheth: and the Scriptures do call as well the Diuels, as the good Angels, p[ri]ncipalities and powers.

Eph. 6. 12.

Father.

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Father.

Haue the diuels by their fall lost that great wisedome & vnderstanding which they had in their first estate?

Child.

No: But they haue corrupted, and depraued it, and turned it from wisedome, into deepe craft and subtilty: the like may be said for their swiftnes and agilitie..

Father.

Where are the diuels, what place do they keepe in?

Child.

Their principall aboade is in the aire, through the which they glide to & fro, with vnspeakable swiftnes: and therefore the Apostle calleth the diuel the Prince of the aire, and the diuels are said to be in the high places.

Eph.1.7.

Eph.6.12.

Father.

The common opinion is, that the diuels be shut vp in hell, as it were in a dungeon of darknesse: and that they neuer come out, except they bee forced, and raised vp by Coniurers.

Child.

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Child.

That is an ignorant, false, and fantastick opinion, quite contrary to the Scriptures, which teach that the diuels are in places here below.

Iob 1.7.

1. Pet. c. 5.

Father.

Is it not a true and warrantable speech, to say, that the diuels are in hell?

Child.

Yes: If you take hell metaphorically for the torments they are in, and not for any circumscribed place: for it may be very probably conjectured, that the abode of the diuels is in the Ayre, and not in any other circumscribed place as yet: but after the great Iudgement they shall goe to their owne place, even that depth or gulfe mentioned: Luke 8. verse 3. which they doe quake and tremble to thinke of: as appeareth in the Gospel.

Mat. 8. 29.

Father.

What is the estate and condition of diuels in the meane time?

Child.

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Child.

In the meane time they are in chaines of darknesse as Saint Peter saith, that is, in a most miserable condition of life, full of terrible horzour, euen as grieuous malefactorz, hauing receiued the sentence of death, are yet for a time retained in a stinking prison, vntill they bee drawne out to their full and last execution: for S. Iude saith expressely, that they are reserued in euerlasting chaines vnder darkenesse, vnto the Iudgement of the great day. 2. Pet. 2. 4.
Iud. ver. 6.

Father.

Hauing thus farre spoken of God, and of the Angels and their fall: Let vs now proceed to speake of man, and first of all tell me, in what estate man was first created?

Child.

In a most pure and excellent estate, free from sinne and corruption, being made after the very Image of God, in respect of knowledge, wisdom, and righteousness, hauing freedome Gen. 1. 26.

A pastime for Parents.

freedome of will, and Lordship ouer
the earth.

Father.

How then sell hee from this so glorious and perfect estate?

Child.

Gen. 3.

The woman being beguiled by the suggestion of Satan, in the likenesse of a serpent, did entice Adam her husband to eate of the forbidden fruite in the midst of the garden, and so presently, both lost all their former excellencie, and also wrapped themselves, and their whole posterity, in perpetual thraldome and miserie: and thus sinne first entred into the world, and together with sin, came death and the curse of God vpon all mankind.

Rom. 5.

Father.

Now since the fall of Adam, wherein doth our miserie especially consist?

Child.

In this; that we are wholly corrupted, both in reason, understanding, will, and affections, which is
the

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the very cause why we are so prone to euill, and so vntoward to all goodnesse.

Father.

Doth God hate vs for this our naturall corruption?

Child.

As an Adder, or a Toad is hated of man, not so much for the euill it hath done, as for the poyson that is in it: and the hurt which it cannot but doe: so God hateth vs, not onely for the euill we doe, but for the euill which we cannot but doe; that is, for our poysoned nature which is bozne and byed with vs.

Father.

Then you holde that our actuall transgressions doe not first make vs euill?

Child.

I hold so indeed: For as the hurt which a venemous serpent doth, maketh her not a serpent, but because shee is a serpent, shee poysoneth and hurteth:

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hurteth: so our euill deeds do not first make vs euill, but because wee are of nature euill, thezefoze wee thinke and doe euill.

Father.

Doe you thinke that this originall contagion is wholly in euery particular man : or that one man hath one part of it, and another man another : and so part it among them, part, and part like?

Child.

I thinke thus, that as euery man receiued from Adam the whole nature of man : so also hee receiued the whole corruption, and is cloathed with it as a beast with a skinne, his whole nature both body and soule being oppressed with it as a most infectious leprosie: and thezefoze euery man hath in him from his parents the seed of all sinne, which is a naturall disposition and pronenesse to commit any sinne whatsoeuer. For the spawne of all the horrible sinnes that are practised in the world, are

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in that man which is thought to bee
best disposed by nature.

Father.

But experience teacheth that some
even by nature are more ciuill, gentle,
and tractable then others.

Child.

This commeth to paffe, not because
some men are by nature lesse wicked
then others : but because God by his
prouidence doth limit, and reſtraine
mens corruptions more or lesse, which
he doth for the good of mankind: for if
men were wholly left to themſelues,
corruption would ſo exceedingly
break out into all maner of villanies,
that there ſhould be no living in the
world.

Father.

It ſeemeth by this that man is a moſt
contagious and vile nature.

Child.

The nature of man in regard of
the corruption thereof, is the worſt
of all natures except the Diuell, yea
worſe then the nature of beaſts, as

C Lions,

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Lions, Woolues, Dogs, Swine, &c. for there is in mans nature something of euery beasts nature. For he is proud as the Lyon, cruell as the Woolue, greedy as the Dogg, craftie as the Foxe, filthy as the Swine, lecherous as the Goat, &c. For looke what degree of goodnesse we had in our first creation in Adam, the same degree of euill haue we in the corruption of our nature by his fall.

Father.

But is this naturall corruption alwaies liuely & operative in vs, I meane in continuall action and operation, doth it not sometimes lie dead in vs and cease to worke?

Child.

It is alwayes alieue and working, except where it is kept downe by speciall grace, and there also it will not be held downe one minute longer then speciall grace worketh and preuaileth in the soule. For so soone as the thought, or action of grace is out, the thought and action of

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of sinne is in: Our concupiscence is
like a crabbe tree which bringeth
forth alwaies a sowze fruit: or like an
untilled field, which bringeth forth
nothing but wéedes: or a lustie strong
horse pricked with prouender that car-
rieth his rider headlong ouer hedge
and ditch.

Father.

But put the case a man should haue
no outward obiection to mooue him,
nor externall prouocations to allure
him. Do you not then thinke that this
naturall infection would lie dead in
him, and cease to worke?

Child.

Concupiscence would shewe it
selfe, though men were shut vp alone
in closets betwéen stone wals, where
they could haue no externall prouo-
cations, yea, though there were no
Diuell, or that the Diuell were chain-
ed vp.

Father.

Whether then doe you thinke that

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the deuill or our corrupt nature are greater enemies to our saluation: Or whether doth more euill spring out of our corrupt nature, then from the diuels suggestion;

Child.

First, I answere, that our corruption is a stronger enemy against vs then Satan, and consequently our selues greater enemies to our selues then the diuell, for we haue no such enemy as our selues: and secondly, that more & greater euill doth spring from our corrupt nature, then from Satrans instigation. And all this S.

Iam. 1. 14. Iames doth affirme, saying: *Every man is tempted, when he is drawne away by his owne concupiscence, and entised: It is the concupiscence that doth first both draw away, and entise: as for the Diuell he doth but worke vpon our concupiscence, and is, as it were, the bellows to blow it, and fire it, without the which he could not come within vs, to doe any thing against vs.*

Father.

A Pastime for Parents.

Father.

Doe you then thinke that the diuell cannot worke immediately, or *sine medijs*, without meanes vpon the soule or heart of man?

Child.

I thinke so indeed : But that which the diuell doth vpon the heart, is by the externall senses, and outward objects, by reason of the hypostaticall vniion betwixt the soule and the bodie : for he worketh, and pierceth through the body to affect the soule, by reason of the naturall sympathie.

Father.

But doth this birth-corruption remain in the very elect after their regeneration?

Child.

Yes vndoubtedly : and the children of God haue greatest feeling of it, and are most troubled with it, and grieved for it : struggling with it by all good meanes to suppress it, and keepe it vnder : for sure it is, that

A Pastime for Parents.

enen after the people of **G D D** are
iustified, and sanctified, and assu-
red of eternall life: yet they haue
their hands full, and as we say
tolwe enough to their Rocco, to snib,
and nippe off these manifold blis-
somes and fruites of corruption,
which daily and houely arise and
spring vp in their nature. For as
fast as one is pinched, and nipt
in the head, another forth with
springeth and sprouteth out: Not
vnlke the monster Hydra with sea-
uen heads, that the Heathen wote
of, which hauing one of them cut
off, seauen others did arise in the
stead of it. And thus we see that
the very Elect of **G D D** haue an
endlesse trouble, and as wee say,
worke enough cut out, for as long
as they liue, to repaize this rent
and tozne nature. For alas, a-
las, though **G D D** forgie vs our
sinnas, yet doth he not, nor will bee
in this life, free vs of naturall cor-
ruption.

Father.

A Pastime for Parents.

Father.

Is not the knowledge, and feeling of this a great corseley, and heart smart to the most deare children of God?

Child.

Yes verily: For there is nothing that doth so sorely pinch them at the heart as the consideration of this, which indeede maketh them wearie of their life, wearie of the world, and wearie of all: and often wish with the Apostle to be dissolved and to be with Christ; for they doe continually groane vnder this corruption, as vnder a most heauie burthen, and fetch many a sorrowfull sigh to thinke of it, and are ever complaining of it, as of a most deadly enemy of theirs. And all this we may clearely see, as it were, in a glasse, in the example of the Apostle Paul himselfe, that most rare and excellent servant of God: Who taketh by most pittifull, and lamentable complaints of this poysoned

* A Pastime for Parents.

Rom. 7. 15. and infected nat ura. I know (saith he) That in mee, that is, in my flesh dwelleth no good thing, I allow not that which I doe, for what I would, that I doe not: but what I hate, that I doe: I doe not the good thing which I would but the euill which I would not, that doe I. Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in mee. I finde then that when I would doe good, I am thus yoked that euill is present with mee. For I delight in the Law of God concerning the inner man, but I see an other Law in my members rebelling against the law of my mind, and leading me captiue vnto the Law of sinne, which is in my members. And in the end he breaketh out into an outcry, saying: O wretched man that I am, who shall deliuer me from the body of this death?

Father.

Doe not Vngodly, and vnregenerate men likewise mourne vnder this corruption, and complaine much of it?

Child.

A pastime for Parents.

Child.

No : you shall seldome or neuer heare them complaine of it, or mourne vnder it. For they walke after the flesh, and fulfill the lusts thereof with all delight and gréedines, being wholly carried after the swinge and sway of their owne corrupt affections and desires.

Father.

What is the cause hereof?

Child.

Because they are forsaken of God, and giuen ouer to a great blindness of heart, and hardness of affections, so that though their miserie is exceeding great, yet they haue little sight, and lesse feeling of it.

Father.

Do you not thinke that a man in the state of nature cannot so feeble his miserie?

Child.

Sure it is, that a meere naturall man can haue no true sight, or lively feeling

A pastime for Parents.

feeling of his miserie, or any sound desire to come out of it: but doth greatly please himselfe in it, and is loath to come out of it; for the Apostle saith plainely, that the naturall man perceiueth not the things of the spirit of God. For they are foolish, **1. Cor. 2. 14** nesse vnto him; neither can he know them, because they are spirituallly discerned.

Father.

But may not a naturall, and vnregenerate man haue the knowledge of God, and the vnderstanding of his wil, and so consequently a sight of heauenly things?

Child.

Yes; a naturall man hath a kinde of knowledge and vnderstanding of God and of his will: but it is onely a confused and braine knowledge, and a literall vnderstanding of the Scriptures, for he cannot possibly haue the liuely and sauing knowledge, which is toynd with quickening grace. For that
sound

A pastime for Parents.

sound understanding and sight
which both lineally descend from the
spirit of sanctification.

Father.

May not man in the state of nature
haue feeling also of God, and of hea-
uently things?

Child.

The Scriptures doe teach that a
reprobate may haue a kinde both of
sight and feeling of heauenly things, Heb.6.4.
for he may be lighned, and tast of
the heauenly gift and of the powers
of the world to come, and also taste
of the good word of God, and bee
made partaker of the holy Ghost.
But his sight and tast and feeling,
can neuer be sound and good before
regeneration. So then all the cun-
ning is to know, whether the worke
of grace in a mans soule be sounde
and currant or no, for vnregenerate
men are much deceiued with a false
light; for they do blindly imagine, that
because they haue some kind of sight,
and

A pastime for Parents.

and feeling of heavenly things, therefore they haue all, and the same that is in euery elect.

Father.

What difference then do you make betwixt the knowledge of the elect and the reprobate?

Child.

The knowledge of the reprobate doth puffe vp.

The knowledge of the elect doth humble.

The knowledge of the reprobate is generall and confused.

The knowledge of the elect is particular and certaine.

The knowledge of the reprobates is onely literall, and hystorickall.

The knowledge of the elect is spirituall, and experimentall,

The knowledge of the reprobate is speculative.

The knowledge of the elect is practique, that is, toynd with obedience. For howsoeuer a natural, and vnrregenerate man may know much: yet bath

A pastime for Parents.

hath he not, nor can haue, any power to doe, I meane, chearfully and aright til his heart be enlarged by Christ, and his will renued by grace.

The knowledge of the reprobate is like the knowledge which a Mathematicall geographer hath of the earth and all places in it, which is but a generall notion, and speculatiue comprehension of them.

But the knowledge of the elect is like the knowledge of a traoueller which can speake of experience, and feeling, and hath been there and seen and knowen the particulars.

Father.

Now tel me further what difference you make betwixt the feeling of the elect, and the reprobate?

Child.

The reprobate hath a kinde of naturall feeling of sinne, but it is without the true hatred of it, for in his heart he loneth it.

The elect doth so feelee his sinne that he hateth it, taketh counsell against
it

A pastime for Parents.

it, and praieſeth againſt it.

The feeling of the reprobate is from naturall faculties, ſo he is not as a blocke without all ſenſe.

The feeling of the elect is from the ſpirit of ſanctification.

The feeling of the reprobate ariſeth from natural feare and diffidence; ſo man naturally feeleth, and feareth dangers; ſo the reprobates feele and feare the wrath of God, the accusations of their conſciences, the puniſhment of ſinne, hell fire, &c. but haue no true feeling of Gods loue towards them.

But the elect haue a lively feeling of Gods loue towards them.

The reprobate hath ſometimes a ſtarts, a feeling of ſpirituall ioy, but it vaniſheth incontinently.

The feeling of the ioy of the ſpirit in the elect, is moze laſting and often.

Father.

As you haue told me much of mans miſerie in nature, ſo tell mee yet
one

A pastime for Parents.

one point further, whether a man in the state of nature can doe any thing that pleaseth God?

Child.

A mere naturall man cannot please **G D D** in any thing he doth, but euen his best actions are turned into sinne. For the Apostle saith, They which are in the flesh cannot please God. And againe he saith, To them that are defiled, and unbelieuing, is nothing pure: but euer their mindes and consciences are defiled.

Rom. 8. 8.

Tit. 1. 15.

Father.

How long doth a man continue in this wofull and cursed estate wherein he was borne?

Child.

Uill hee be regenerate and bozne againe. For our Lord Iesus affirmeth, that except a man be bozne againe he cannot see the kingdome of God.

Iohn 3. 3.

Father.

By what meanes doth a man come to be

A pastime for Parents.

be regenerate and borne againe?

Child.

By the outward preaching of the word, and the inward worke of the spirit.

Father.

Iam. 1. 18. By what signes may a man knowe
Eph. 1. 13. that he is borne againe, iustified, and sanctified?

Child.

By the worke of grace in his heart.

By his loue to the word of God.

By his loue to the children of God.

By his hatred of sinne.

By his loue of righteousness.

By the change of his thoughts.

By the change of his actions.

By his mortification of the flesh.

By his sanctification of the spirit.

By his walking no more after the flesh, but after the spirit, and such like.

Father.

A pastime for Parents.

Father.

Sith man in himselfe is so cursed and miserable as you haue declared, shewe mee what is his best course to take, and first of all tell mee which is the first steppe to eternall life?

Child.

The first steppe to eternall life, is for a man to knowe and feele his miserie, and then labour to gette out of it.

Father.

How doth a man come to know and feele his miserie?

Child.

By the sound vnderstanding of the law, contained in the ten commandments. Rom. 3. 20.

Father.

What is the Law?

Child.

The perfect rule of righteousness, teaching vs what we should doe, and forbidding the contrary.

D

father.

A pastime for Parents.

Father.

By whom was the law giuen?

Child.

By Moses.

Father.

To whom was it giuen?

Child.

To the childezen of Isracell.

Father.

Where was it giuen?

Child.

Exod.19. In mount Sinai.

Father.

How was it giuen?

Child.

Exod.19. With great feare and terroz.

Father.

To what end was it giuen?

Child.

To lette vs see our finnes
that by the sight thereof, wee
might be constrained to fle unto
Christ.

Father.

Is any man able to keepe the
Law?

Child.

A pastime for Parents.

Child.

No: and therefore no man can be *Rom. 2. 20*
justified by the law.

Father.

Sith then the law doth condemne,
and not saue. Sith it sheweth our diseases,
but can giue vs no remedie, wherefore
then serueth it? or what is the vse
of it both in the regenerate, and vnre-
generate?

Child.

As concerning the vnregenerate, *Rom. 7.*
First, it discovereth their finnes.

Secondly, it stirreth vp the affecti-
ons of sinne in them, not of it selfe, but
through their default.

Thirdly, it woorketh in them a feeling
of the wrath of God, of death, & dam-
nation, without offering any hope of
pardon, and therefore to them it is the
minister of death.

Lastly, it doth increase, and aug-
ment sinne in them accidentally, that
is, by reason of their great corruption
which declineth from that which
is commanded: but inclineth to that

A pastime for Parents.

which is forbidden.

Father.

Lay open this last point somewhat more fully.

Child.

Rom. 7.

Even as a waterbrooke being stoppt with a damme ouerthwart, it doth surge and swell the moze, til it bzeake ouer the damme: so sinne being restrained by the Law doth increase, and rage moze in men not regenerate, for their will beeing not reformed, doth ever tend to that which is forbidden. Therefore the Apostle saith, that without the Law sinne is dead: that is, though sinne be in men before the publishing of the Law, yet it is not knowne, felt, nor perceived; as the corrupt humours in mens bodies, which lie close and are not felt till the purgation come: but then they rumble and stirre mightily to resist the medicine, or as unslaked lime, which sleepeth as it were, quietly, and stirreth not till the water be throwne vpon it, but then it smoketh

APastime for Parents.

smoaketh, burneth, and is in an extreme heate. As a Snake which lurketh close in her hole all winter, as if she were dead : but when the hotte Sunne shineth vpon her, then she reuiueth, writheth, and stingeth, and sheweth her venemous nature. And thus you see what is the working of the Law in vnregenerate men : But in the regenerate, that is, such as are vnder grace, it is otherwise. For they doe consent vnto the Law, and their nature doth not take occasion any more by the Law to bring forth sinne.

Father.

What is then the speciall vse of the Law to the regenerate ?

Child.

First, it is a rule for them to direct their liues by. Secondly, it teacheth them not to trust in themselves. Thirdly, it humbleth them continually in the sight of God. Lastly, it is their schoolmaster to Christ.

A Pastime for Parents.

Father.

Whether are the regenerate vnder the law or no?

Child.

Rom. 6. 14.

Gal. 5. 13.

The children of God are vnder the obedience and institution of the law, but not vnder the curse of it; for they bring in Christ are freed from that.

Father.

Whether are the vnregenerate vnder the law or no?

Child.

All wicked and vngodly men are vnder the curse of the Law, which is all one, as to be vnder the captiuitie of Satan and Sinne. For their case is this, they must perfectly keepe the Law, or else be damned. For they haue no right to Christ, in whom onely the Law is satisfied. We see therefore what a pittiful case al men are in till they come to Christ, and be found in him.

Father.

What difference is there betwixt the Law and the Gospell?

Child

APastime for Parents.

Child.

The Law condemneth, but the Gospell saueth: the law casteth down, but the Gospell rasset vp.

Father.

What difference is there betwixt the couenant of the law, and the couenant of the Gospell?

Child.

The Legall couenant doth really differ from the Euangelicall, or new couenant of Grace. For the olde couenant of the Law was conditionall, and did no otherwise giue life, and saluation vnto men, but if they did perfoyme it, and therefore it was nothing else but a repetition of that, which GGD made to Adam, to wit, if he did eate of the forbidden fruite he should die; if not, he should liue: even so, if we keepe the Lawe, we shall liue thereby. If not, we shall die. But the couenant of the Gospell is free, that is, it doth freely giue life to those that

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A Pastime for Parents.

beleene though they faile in doing.

Father.

But what comfort then is there in the couenant of the Gospell, more then in the couenant of the Law, sith men of themselues are as vnable to beleene the Gospell, as to keepe the Law?

Child.

God hath promised to giue power to his elect to beleene the promises of the Gospell. But he hath made no promise to giue power to perfoyme the Law.

Father.

Are not the Law and the Gospell contrarie?

Child.

They are not contrarie in themselves, for the same God is the author of them both, the same Christ the substance of them both; the same promises of eternall life the end of both; but the contrarietie is in vs: for to vs the Law saith, *Doe this and thou shalt liue.* But the Gospell saith, *Beleene*
and

A pastime for Parents.

and thou shalt be saved. These then bee contrarie, to be made righteous by our selues, and to be made righteous by another : for these cannot stand together.

Father.

What say you to the Euangelicall couenant, or new couenant of grace, was it not of two sorts?

Child.

Yes : The first was that which was made to the olde people : the other was that which was made to the people of Christs newe kingdome.

Father.

What difference is here betwixt these two?

Child.

These two be all one in substance, but differ onely in the manner of dispensation, that is to say, in the manner of utterance, and measure of reuelation : for otherwise in substance, Euangelicall couenant hath alwayes bene one and the same, first made to
Adam

A pastime for Parents.

Adam in Paradise, afterward renewed to Abraham and his seed, shadowed in the law, spoken of by the Prophets and preached vnto vs euer since Christ was actually exhibited to the world.

Father.

You seeme to say this, that the covenant of Grace with the old people of the Iewes, and vs, differeth only in manner, not in matter: that is, that Christ and all the promises of remission of sinnes and eternall life, in him were dimly reuealed, and darkely vttered vnto them in Types, and shadowes: but vnto vs the same are more fully and clearely opened and reuealed.

Child.

I meane so indeed.

Father.

Expresse your meaning more at large in this point.

Child.

When a new impression of any booke commeth forth in a fayre letter, good print, distinctly versed, well bound,

A pastime for Parents.

bound, and gullt, which befoze was
ill printed in a darke letter, ill bound
and couered, we say it is a new booke:
yet in substance it is the same with
the former: the difference is onely
in the forme and outward qualittie.
Likewise when a Painter drauweth
a darke draught of any kinde of
Picture in obscure lineaments, and
colours, and afterward flourisheth
it ouer with moze liuely, fresh, and
oient colours, heere is the same
thing in substance, but altered in
qualittie. And thus it fareth be-
twixt the Couenant of Grace made
with our forefathers and vs. For
the olde people which liued vnder
the minozittie, and wardshippe of
the Church, had a darke draught
of Christ, and all the promises
made in him. But we haue them
moze clearely and liuely set out;
And as the Apostle saith, *We are not as*
Moses which put a vaile vpon his face, ^{2. Cor. 3.7.}
&c. But wee all behold as in a mirrour, ^{18.}
the glory of the Lord with open face, &c.
And

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Heb.1.1.

And againe, in diuers manners God spake in the olde time to our forefathers by the Prophets : but in these last daies he hath spoken vnto vs by his Sonne most clérely and manifestly.

Father.

You told me euen now that no man is able to keepe the Law : Now therefore tell me what danger lyeth vpon it, if a man breake the Law of God?

Child.

Rom.5.2.3

Eternall death and damnation: for it is wrytten, *The wages of sinne is death.*

Father.

Is eternall death and damnation due to vs for euey little sinne, though it were but in thought onely?

Child.

Iam.2.10.

Yea, for the least sinne of thought, if God should deale with vs according vnto Justice : for it is wrytten, *Whosoever keepeth the whole Law, and yet faileth in one point, is guiltie of all.*

Father.

A pastime for Parents.

Father.

How then shal we escape this eternall death and damnation?

Child.

Onely by Christ: for he hath redeemed vs from the curse of the Law, being made a curse for vs. For it is written, *Cursed is every one that hangeth on a tree.* And againe: *Hee that knew no sinne, was made sinne for vs, that we might bee made the righteousness of God in him.* Gal. 3. 13. 2. Cor. 5. 21.

Father.

How, and by what meanes hath Christ redeemed vs from the curse of the Law, and death eternall?

Child.

By the shedding of his blood vpon the Crosse: for the Scripture saith, *That he hath made up a generall peace* Col. 1. 20. *betwixt his father, and all the elect by the blood of his Crosse:* And againe, *Wee haue redemption through his blood, that is, the forgiveness of sinne.* And in another place, *Wee which were farre off, are made neere by the blood of Christ:* Eph. 2. 13. And

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Heb.9.12. And the author to the Hebrewes saith,
*That neither by the blood of Goates, and
calues, but by his own blood entred he once
into the holy place, and obtained eternall
redemption for vs.*

Father.

Haue we no further good by Christ
but onely a freedome from death, and
a deliuerance from hel and damnatio?

Child.

Eph.2.14. *Yes: For through him we are re-*
Col.1.21. *conciled to God the Father, as the*
2.Cor.5. *Scripture teacheth, and through him*
19. *we haue remission of sinnes, eternall*
Ioh.3.15. *life, and all good things: for the A-*
Iohn.5.24. *postle saith, Hee is made of God for vs,*
1.Cor.1. *wisdom, righteousness, sanctification, and*
30. *redemption.*

Father.

Is there no other way nor meanes,
whereby we may obtaine remission of
sin & eternal life, but onely by Christ?

Child.

Act.4.12. *So: For the holy Ghost saith, There*
is no salvation in any other; for among
men there is giuen no other name vnder
heauen,

A pastime for Parents.

heauen, whereby we must be saved. And againe, To him doe all the Prophets witnessse, that through his name onely, all that beleue shall receiue remission of A&C. 10. 43. sinne.

Father.

What say you then to Popes pardons, Indulgences, Masses, Trentalles, Dirges, and such like; May not a man by them obtaine remission of sinnes, and eternall life?

Child.

No: For the Scripture knoweth no such meanes or waies to eternall life: but doth vtterly reiect them as most abhominable deuises of men.

Father.

But may not a man be saued by his good works?

Child.

No: For the Apostle saith, By grace Eph. 2. 8. are yee saved through faith, and that not of your selues, nor of workes, least any man should boast himselfe.

And sure it is, that even in our
best

A pastime for Parents.

best actions there is some remnant of corruption as we doe them : for the which God in iustice may condemne both vs and our actions : for the
Esay 64.6. *Scripture saith : That our very righteousness is as a defiled cloath, or filthy cloure. If then our best workes be stained, how can wee bee saued by workes ?*

Father.

If we cannot be saued by workes, then wherefore should we doe them? as good play for nought, as worke for nought?

Child.

Not so : for although we cannot be iustified in the sight of God by our good workes : yet they haue their necessarie vse, and serue to great purpose As first to glorifie God. Secondly, to publish our Faith to the world. Thirdly, to bring peace and comfort to our consciences in the discharge of our duties. And lastly, to winne others,

Father.

A pastime for Parents.

Father.

What doe you call a good worke?

Child.

No worke of man is sound and currant indeed, except the same be commanded of God to be done: and that of our part it be done in such sort and manner as he requirerh; that is, from a carefull heart, and sanctified mind: other wise, whatsoever we do in the worship and service of God, it is abhominable.

Father.

If a man cannot be saued by his works, but by Christ only: then tell me whether all men shall bee saued by Christ or no?

Child.

None shal be saued by Christ, but only such as beleue in Christ, that is, such as doe particularly apply Christ, and all the promises made in him to themselves, beeing fully perswaded in themselves that Christ with all his merits is theirs.

Father.

Are you fully perswaded that Christ

E

with

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with all his righteousness is yours: that you haue speciall interest in him, and that he died for you particularly, & by name? *Child.*

I am fully so perswaded indeede, without all doubting.

Father.

How know you certainly that you haue speciall interest in Christ, & that you shall be saued by his merits, sith thousands shal perish which will say as much as you, and in words make great bragges, that they hope to be saued as well as the best of them all?

Child.

I doe certainly knowe it by the worke of grace in my soule: I doe certainly knowe it, because I feele it, so, this I am sure of, that I feele that wrought in mee from aboue, which can not bee in any but those whome God will saue.

Father.

What is that I pray you?

Child.

A lively feeling of his grace, a feeling

A pastime for Parents.

ling of his loue, a feeling of his mercie,
assured faith in the promises, a feeling
of the spirit of adoption, a change
of my heart, an alteration of my
wates, an unsained hatred of all euil,
and a sincere loue of all righteous-
nesse.

Father.

May not a wicked man haue al this?

Child.

Ans: He may haue certaine shewes
and shadowes of these things: but in
deed and in truth these things can be
in none but the very elect.

Father.

Cannot the wicked and vnregenerate
man be fully perswaded that Christ is
his, and that he shall be saued?

Child.

He cannot, whatsoeuer he saith, be-
cause he cannot possibly receiue the
spirit of adoption, whereby this in-
ward assurance and full perswasion is
wrought, & whereby also the merits of
Christs death are sealed to euery par-
ticular conscience.

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Father.

What other reason haue you?

Child.

Because none of the wicked haue that liuely and iustifying faith, which maketh Christ, and all his righteousnesse ours.

Father.

But there is none so wicked, but he will say he hath faith, and for the most part they thinke, that they haue all the faith in the world, and that there is no want in their faith.

Child.

Alas poore soules: In these matters of God they say and thinke they know not what. For faith is a misterie, and all heavenly things are such misteries, as they, men of this world cannot vnderstand: they are hid from their eyes.

Father.

Tell me then what is the heavenly and iustifying faith?

Child.

A full perswasion and inward assurance

A Pastime for Parents.

assurance of Gods particular love to
us in Christ, with a sense and feeling
of the same in our hearts.

Father.

May not this be in the wicked?

Child.

Ans: It is not possible.

Father.

How farre then may a wicked man
goe in faith?

Child.

A wicked man may goe thus
farre : to haue knowledge of the
truth: An assent to the same, a joy
both in hearing and speaking of it,
and an outward profession of it for
a time : but the inward assurance
of Gods love, and sensible feeling
of it in their heart, they can never
haue: which is indeede the very life of
faith.

Father.

Is not this knowledge and assent
sufficient: If a man know the word of
God, and consent to the truth of it in
his heart, is not this faith?

E 3

Child.

A Pastime for Parents.

Child.

No: For the diuels may go so farre
and further too: For the diuels doe be-
leeue the Scriptures to be true. They
beleue all the articles of the faith:
They haue exceeding great know-
ledge of the will of God, and of the
whole Scripture, they beleue that
there is a God, and that there is a re-
ward for the righteous, & torments to
come for the wicked: and as Saint
James saith; *The diuells beleue and
tremble*: and yet I hope no man will
say the diuels shal be saued. Therefore
we must seeke a difference betwixt
their faith & ours, or else our faith is
no better then the faith of diuels.

Father.

If this be true, then Lord haue mer-
cy vpon vs, for out of doubt, thousands
are deceiued in this matter of faith,
and most men content themselues
with a shadow of it, in stead of faith in-
deed. And assuredly the faith of many
carnall protestants is little better then
the faith of diuels.

Child.

APastime for Parents.

Child.

It is true, the moze is the pittie : for
the faith that now a dayes goeth for
currant in the **W**orld, is but an idle,
dead, barren, fruitlesse, and fantasti-
call faith, or rather an opinion, con-
ceit, and Mathematicall imagination
of the braine.

Father.

How many parts be there, of the true
and liuely Faith?

Child.

Two.

Father.

Which be they?

Child.

Iustification, and Sanctification.

Father.

What is Iustification?

Child.

A setting of vs free from the guilt of
sinne, by the blood of **C**hrist.

Father.

What is Sanctification?

Child.

A cleansing & renewing of our nature

A Pastime for Parents.

by the spirit of God.

Father.

How many parts be there of iustification?

Child.

Two : that is to say, remission of sinne, and the imputation of Christs righteousnesse : for when our sinnes are forgiven, and Christs righteousness imputed to vs, then are we truly and indeed iustified.

Father.

How many parts be there of sanctification ?

Child.

Two.

Father.

Which be they?

Child.

Mortification and viiufication.

Father.

What is mortification?

Child.

A dying to sinne.

Father.

What is viiufication ?

Child.

A pastime for Parents.

Child.

A living to righteousness,

Father.

How many parts be there of viuification.

Child.

Two.

Father.

Which be they?

Child.

Regeneration, and repentance.

Father.

What is regeneration?

Child.

A repairing of our nature, which was corrupted by Adams fal.

Father.

What is repentance?

Child.

An inward change of the soule, and a conuersion of the whole man vnto God.

Father.

Cannot a wicked man haue this repētance, which is in the change of the soule, & the conuersion of the whole
man

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man vnto God?

Child.

**This is neuer wrought in the wicked
Father.**

How farre then may the wicked go
in repentance?

Child.

The wicked may goe thus farre, to
haue a sight of sinne, and a feeling of
it, a confession of it, a sorrow for it.
A great penitencies and terrour after
some horrible fact, for feare of shame,
Lawe, punishment, hell fire, &c: as
had Iudas, Caine, Saul, Esau, Ahab,
and such like. They may haue also
a resolution for the time, to sinne no
more. But that part of repentance
which hath the promise of mercie an-
nexed vnto it, that is, the conuersation
of the whole man vnto God, they can
neuer haue.

Father.

How many parts be there of repen-
tance?

Child.

Three.

Fa-

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Father.

Which be they?

Child.

Inward sorrow, confession, new obedience.

Father.

Whether is faith before repentance, or repentance before faith?

Child.

If we respect time, then they go together, for so soone as there is fire, there is heat: so soone as a man hath faith so soone he repents: but in the order of nature, faith goeth before repentance & before all other graces, because it is the roote of all things that please God. But if we respect the outward manifestation, then repentance goeth before faith and regeneration, and all other vertues. Because it first of all appeareth outwardly. For Faith is like the sappe of a tree that lyeth hid within the barke: But repentance is like the bud that speedily sheweth it selfe, before either blossome, fruit, or leafe appeare. Faith is like the fire
and

A pastime for Parents.

and repentance like the smoake: for though fire be before smoake, yet the smoake sheweth it selfe before the fire.

Father.

You defined repentance to be an inward change of the soule, how vnderstand you that? Doth repentance change or abolish the substance of bodie or soule, or any of the faculties thereof?

Child.

No such matter. But true repentance doth rectifie and amend them, by remoouing the corruptiō: for it turneth the sadnesse of melancholy into Godly sorrow: choller into good zeale; softnesse of nature, to meekenes of spirit: lightnesse, and wantonnes to chaste and sober mirth. It refozmeth every man according to his natural constitution, not abolishing it, but redressing the faults of it.

Father.

By what meanes is repentance wrought in vs?

Child.

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Child.

Both faith and repentance are wrought in vs by the preaching of the Gospel through the inward worke of the holy Ghost.

Father.

Is not repentance wrought in vs by the preaching of the Law?

Child.

To speake properly, it is not. For the Law is not the proper cause, but rather an occasion of repentance, because it representeth vnto the eye of our soule our damnable estate, and smiteth the conscience with dolesfull terrours and feares, which though they be no tokens of grace (for they are in their owne nature the very gates, and the downefall to the pit of hell) yet are they certaine occasions of receiving grace.

Father.

Expresse this more plainly.

Child.

Even as a Physitian is sometimes constrained to giue that vnto his patient

A pastime for Parents.

ttent which increaseth sicknesse & maketh his fits more sore and terrible, to the end he may recouer him : so man because he is dangerously sicke of sin, must be cast into some fits of legall terrors by the ministerie of the Law, that he may be soundly and inwardly cured.

Father.

The Law is a schoolemaster to bring vs vnto Christ, *Ergo* it is the cause of repentance.

Child.

It bringeth vs to Christ, but not so kindly & naturally as doth the Gospel by alluring vs, but as it were, violently and forceably constraining vs; and as they say, it bringeth vs not simply and of it selfe : but after some sort and manner. For the Law in it selfe is the ministry of death, and damnation, because it sheweth a man his wretched estate, but sheweth him no remedy: therefore it cannot properly be an instrumentall cause of that repentance which is effectual to saluation. But the

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the doctrine of repētaunce is a part of the Gospel; and therefore the preaching of the Gospell, and the preaching of repentance are put one for another. Luk.96.Mar.6.12. and consequently, true repentance doth spring out of the Gospel, as out of his naturall roote and most originall cause.

Father.

As you haue told me by what meanes Faith and repentance are wrought in vs : so now tell mee by what meanes they are nourished, & increased in vs ?

Child.

As Faith and repentance are first hatched, and bred in our hearts by the ministry of the word: so also are they increased by the same, & by other good helpes appointed of God for that purpose, as prayer, sacraments, reading, meditation, conference, and such like good meanes.

Father.

First then, let vs proceed to speake a little of prayer, and first of all, tell mee what prayer is ?

Child.

A pastime for Parents.

Child.

An earnest calling vpon God according to his will; or as some say, a familiar speech betwixt God and vs, or as a secret letter wherein Gods peop'e signifie their minde vnto him at large, crauing a speedie answer, which he in his time according to his will and wisdom, doth alwaies most graciously retorne without failing.

Father

How many partes are there of prayer?

Child.

Three, confession, petition, thanksgiving.

Father.

Whereof must confession be made?

Child.

Confession must be made both of originall sinne, and actuall transgressions, both commissions of euill, and omissions of good. And all this must be done, with as much particularising

A Pastime for Parents.

larting as may be, that is, calling to minde, and reckoning bp particular offences, especially those which lie heaviest vpon vs: and that with as great grieve, vehemencie, and aggravation of them as is possible.

Father.

Whereof must our petitions be?

Child.

Petitions must be for the removing of euill, and the obtaining of good, for spirituall, and earthly blessings, concerning our selues, and those that are nere vnto vs, concerning Church & common wealth: concerning magistracie, ministerie, and commonaltie.

Father.

For what must our thanksgiuing be?

Child.

First, for all spirituall blessings, as election, creation, redemption, iustification, sanctification, adoption, word, sacrament, good men, good booke, good societie, good conference, and al furtherances to eternal life whatsoeuer. Secondly, for all outward blessings, as preservation of prince, country, peace;

¶

for

A Pastime for Parents.

for Magistrates, food, rayment, health
libertie, peace, and preservation. For
daily, ordinarie, and particular fa-
vours which are renewed upon vs con-
tinually from day to day: even as the
eagle reneweth her bill.

Father.

As you have shewed me the parts
of prayer; so also shew me some cir-
cumstances of prayer: and first tell mee
to whom we must pray.

Child.

To God onely. *Father.*

In whose name must we pray?

Child.

In the name of Christ onely.

Father.

How must we pray?

Child.

In the spirit, that is, fervently, se-
lingly, and constantly, which cannot
be without a feeling of our miserie.

Father.

When must we pray?

Child.

At all times as occasion and necessity
doth

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both in ioy: but speciallie in the time *James x. 13*
of affliction, as it is written; If any be
afflicted, let him pray.

Father.

Where must we pray?

Child.

Every where; but especially in the *1. Tim. 2. 8.*
publike assemble and our private fa-
milies.

Father.

Vpon what must our prayers bee
grounded?

Child.

Upon the word of God, and the pro-
mises of the Gospell.

Father.

What must wee pray for?

Child.

For those things which our Lord
Jesus hath taught vs in his prayer,
which is the perfect platfome of all
prayer, both for matter and forme.

Father.

Which bee those things which our
Saviour would haue vs alwayes to bee
mindefull of, when we haue any suites
vnto his Father?

¶ 2.

Child.

A Pastime for Parents.

Child.

First, the honoring and setting by of his name here amongst vs, both in regard of his Justice, and mercie, and also in respect of his word and wisdom, power and providence.

Secondly, for the advancement and flourishing estate of his Church and kingdome, by the regimen of his word and Spirit, by the increase of good workemen in his harvest, and a blessing upon their labour: by a removing of all lets, and by a weakening and overthrow of all aduersarie power whatsoever: especially that of Antichrist, Idolatrie, and Atheisme.

Thirdly, that all cherefull obedience may at all times, and of all persons in their severall places and callings be peelded vnto his most holy will, without grudging or hypocrisie.

Fourthly, that all things necessarie for this life may be ministered vnto vs, as foode, rayment, health, libertie, peace, and preservation: and also that a blessing may be vpon all that wee haue, as body, goods, name, wife, children,

A pastime for Parents.

Open, family, stocke, store, cozne, cat-
tell, trades, occupations, yea all the
works of our hands, both goings out,
and commings in.

Fifthly, that a general pardon may
be graunted from the throne of grace
thorow Christ, for the remission of all
sin in his blood, & that thereby we may
be iustificd, acquitted, and discharged.

Sixthly, that we may not after ward
be left to our selues, but sufficiently
armed with spirituall strength from
aboue, to outstand all temptations
whatsoever; that so all praise may re-
bound to him which worketh all in
all.

Father.

As you haue shewed me the matter
and circumstances of prayer, so shew
me the effects of prayer?

Child.

It were an endlesse labour to enter
into that, sith the scriptures do plenti-
fully teach, that all hard & admirable
things haue bin compassed & effected
by prayer, both for the turning away
of euill, and the purchasing of good.

If 3

Father.

A pastime for Parents.

Father.

Then tell me what things are especially to be obserued of vs in prayer.

Child.

There be nine speciall things to be obserued of vs in prayer.

Father.

Which be they? *Child.*

Repentance, meditation, humiliation, faith, loue, zeale, thanksgiving, watchfulnes, obedience. Whereof the first three goe befoze prayer: the next three are in the action of prayer. The last three follow after prayer.

Father.

Open your meaning more plainly.

Child.

My meaning is this, that our prayers can neuer be currant & good in the sight of God, except befoze prayer first we come with great sorrow for sinne, and strong purposes of amendment. Secondly, except we muse & meditate very deeply of the great & manifold dangers wee are in euery day, both within vs, & without vs. Thirdly, except wee be thoroughly humbled with the

A pastime for Parents.

the conscience of our former transgressions. Moreover in the action of prayer, there is nothing sound & acceptable to God: except faith be present, y^e is, a full assurance to be heard for Christ, & for the promises made in him. Secondly, except love toward our brethren, be there also without enuy, wrath, & all uncharitable affections. Thirdly, except zeale, that is, pure and earnest affections, beare the chiefe sway in this action, for God abhorreth coldnes. Lastly, except there be heartie thanksgiving for favours obtained: watchfulness over our affections afterward, and speciall care of bettering our obedience in all time to come. *Father.*

Doth not our Lord Iesus in y^e preface of his prayer, teach vs all these things concerning the manner of prayer?

Child.

Yes, our Lord Iesus in his preface both in general tearmes teach al these things; for he teacheth vs to pray in faith, feare, and love. In faith & assurance, because God is our Father: in feare & reverence, because he is in bea-

A pastime for Parents.

uen. In Ioue, because he is our father:
that is, a common father to vs all.

Father.

If we pray according to these rules,
are we not sure to be heard?

Child.

Ioh. 15. 7. **Yes certainly: As the scriptures do**
1. Ioh. 3. **abundantly teach vs, and as it may**
2. **appeare by this reason, that in prayer**
1. Ioh. 5. **there is the mutuall and ioynt worke**
14. **of the whole Trinitie: the holy Ghost**
moving and quickning, the Son me-
diating: the father hearing, and gra-
tiously returning an answer.

Father.

But yet we see by experience, that
God doth not alwaies grant the petiti-
ons, and requests of his owne children.
Shew me therefore some reasons why
God sometimes denieth the requests
of those whom he loueth most dearly.

Child.

Eze. 14. 13 **There be foure reasons hereof: first,**
because God hath otherwise decreed
with himselfe.

Mat 20. 22 **Secondly, because they know not**
oftentimes what to aske.

Thirdly,

A pastime for Parents,

Thirdly, because hee in his deepe ^{2. Cor. 12.}
wisdomē seeth it not good for them. ^{9.}

Lastly, because God will try their ^{Luk. 18. 7.}
faith, loue, patience, and constancie. ^{Lam. 3. 8.}

Father.

Hauing thus farre spoken of prayer,
as one speciall meanes whereby our
faith is increased : Let vs now further
proceede to speake of the Sacraments,
as of an other speciall helpe : and first
of all tell me what is a Sacrament?

Child.

A Sacrament is an holy signe or
seale, ordained of God to confirme our
faith, to testifie our obedience to his
maiestie, and our loue and fellowship
one with another.

Father.

How many Sacraments be there?

Child.

There are but two Sacraments of
the new couenant, namely, baptisme
and the supper of the Lord : for those
onely are Sacraments of the newe
Testament, which are ceremonies in-
stituted of Christ, for the common vse
of the whole Church, hauing the p^ro-
mise

A pastime for Parents.

misle of grace annexed vnto them,
which excludeth sine of the popish sa-
craments.

Father.

Why are the sacraments called signes?

Child.

Because they represent to our selues
spirituall things, and set forth Christ
and his benefits, to the outward sen-
ses of all.

Father.

Why are they called seales?

Child.

Because they seale vnto our con-
sciences the assurance of the forgive-
nesse of sinne, and because they doe ef-
fectually apply to the faithfull the
truth and fruit of Christs death.

Father.

Are our sacraments but bare signes
and figures, as the Papists charge vs?

Child.

Our sacraments are not bare signes
and figures, but figures ioyned with
their truth and substance, and such
as not onely represent, but exhibite
vnto vs the bodie and blood of Christ.

Father.

A pastime for Parents.

Father.

Make this more plaine.

Child.

The Sacraments are signes to represent, Seales to confirme, and instruments to conueigh Christ and all his benefits to the Believers: they represent, because wee are dull to conceiue and remember: they seale, because wee are full of vnbeliefe: they conueigh Christ vnto vs, because otherwise wee doe hardly apprehend him.

Father.

The Papists charge vs, that we affirme an imaginary, figuratiue, and spirituall body of Christ to be present in the sacrament, and not his essentiall bodie, What say you to that?

Child.

They doe falsely so charge vs, for wee holde that the Goodie receiue the true and naturall bodie of Christ, and are partakers of his verie substance, to make vs growe into one life with him, for wee can haue no benefit by Christ, vntill we be partakers of
of

A pastime for Parents.

of Christ himselfe, & that in such sort that we become flesh of his flesh, and bone of his bone, that is one with him and he with vs: Howbeit not corporally, but in such sort as is agreeable to a Sacrament, that is to say, spiritually, and mystically.

Father.

Lay open this point more at large?

Child.

Eph. 5.

Our coniunction with Christ is not in imagination, & conceit onely, but is real & substantiall, though secret and hard to be comprehended; and therefore the Apostle calleth it a great mystery. For we are tied to Christ by his spirit, as the naturall members to the head by ioynts and sinewes, in a most secret and admirable manner. For we may not carnally conceive of this our coniunction with Christ, as though there were any mingling of his body and ours, his substance and ours, or his person and ours: for al things that are vnited one to another, are not straightwaies mingled; for although the light is soynded with the ayre, and the Sunshyne

A pastime for Parents.

Sunshine with the windowes: yet can we not therefore say they are mingled together. The conjunction in covenant betwixt man & wife, maketh them two, one flesh, so neere is it: yet for al that, they cease not to be diuers persons, and sundrie substance, although by couenāt they are one flesh. Such is the coniunction, and vnion, betwixt Christ and vs: for we are indeede vnited with the flesh of Christ, and are flesh of his flesh, and bones of his bones: yet is all this without any mingling or growing together of our persons, and substance with his: for as the vnion of the faithfull, one with another as members of one body, is not by any reall mingling, or growing in their persons together, but by the bond of the spirit: so it is in this our spirituall coniunction with Christ.

Father.

Sith the Sacraments are scales as you say, tell me what it is that they scale vnto vs?

Child.

The Sacrament of Baptisme sealeth vnto our consciences the remission

A pastime for Parents.

tion of sinnes, which is the first part of our iustification. The Sacrament of the Lords Supper sealeth Christs righteousness, which is the second part of our iustification : and to say all in a word, whatsoener the holie Ghost teacheth by the Gospel, the sacraments doe confirme and seale the same vnto vs, but especiallie that our whole saluation standeth in the onely sacrifice of Christ, offered for vs vpon the Crosse.

Father.

Which bee the principall vses of a Sacrament?

Child.

There be seauen principall endes, and vses of a Sacrament.

Father.

Which be they?

Child.

First, to be seales of the newe covenant betwixt God & vs. Secondly, to assure vs of y^e truth of Gods promises. Thirdly, to vnderprop the weakenes of our Faith. Fourthly, to seale vnto our consciences the certainty of the forgiveness of sinnes. Fifthly, to distinguish

A pastime for Parents.

tinguish the Church from Infidels and heathen, as it were, by certaine visible markes, and byands. Sixthly, to witness our loue and fellowship one with another, and therefore they are as it were the bands of the Church. Lastly, to put vs in a fresh memorie of the sufferings of Christ, and the benefits which we haue by his death.

Father.

Are our Sacraments of the new covenant, the same with those of the old?

Child.

They are the same in substance, 1. Cor. 10.
2
for the same Christ, the same faith, the same promises, and the same hope of eternall life, are contained vnder both the covenants: but the signes were changed according to the circumstance of time, and some other differences there be in regard of rites, clearenesse, number and time. Rites, because their outward forme of administration was diuers from ours: clearenesse, because that which was obscurely shadowed, is now clearely revealed: Number, because they had a great multi-

A pastime for Parents.

multitude of Sacramentall figures
we as few in number, and as effectual
in signification as may be: In time be-
cause there is nourished in them the
faith of Christ to come, and ours con-
firme vnto vs y^e faith of Christ which
is alreadie come, and hath accompli-
shed all things which are necessarie
for our redemption.

Father.

How many parts be there of a Sa-
crament? *Child.*

Two, that is to say, the outward
signe, and the inward thing signified.

Father.

What is the reason that God vseth
outward signes?

Child.

Because of our babishnes and dul-
nes in conceiuing of heauenly things
for if we were altogether spirituall &
angelicall, we should not neede such
grosse elements: but seeing our spirit
is drowned in our body, and our flesh
doth make our vnderstanding dull.
therefoze the Lord is content to apply
himselfe to our capacitie, and to teach
vs

A Pastime for Parents.

us by visible signes, & sensible things,
as sometimes he did Abrahā, Gideon,
Ezechiah, and other his most excellent
servants, & for this cause y^e sacramēts
are as it were, mirrors, or glasses,
wherein we may behold the riches of
the grace of God which he bestowed
upon us, wherein also God doth more
expresly, and in a more visible manner
testifie his loue and good wil towards
us, then by his word. *Father.*

Gen. 15. 9.
Iudg. 6. 37.
2. Reg. 20.
9.

Which is the outward signe in Baptis-
me? *Child.*

Water. *Father.*

Which is the inward signe signified?

Child.

The washing away of sin by the
blood of Christ. *Father.*

Which is the proper end of Baptisme?

Child.

The proper end of baptisme is, y^e by
this solempne & holy action, we might
be known by the testimonie of men &
angels to be in the number of y^e visible
Church. *Father.*

Expresse your mind more fully tou-
ching the end and vse of Baptisme.

Child.

A Pastime for Parents.

Child.

Baptisme is ordained of God, not only to be a sacrament of our regeneration & new birth, & of the burfall of the old man, but also to be a visible testimony of our admissiō into the household of God, which is his Church; for in baptisme we do giue our names to God, put on his livery coat and cognizance, & take the oath of allegiance to be true subiects to y^e crowne of heauen, and to set our selues with all might & main against the enemies of our Lord & king: that is, the world, the flesh, & the diuel, and to be all for him, that is, for his credit & honour, not regarding our selues, so wee may bring glory to him whose we are, & to whō we haue sworn allegiance, & giue vp our selues wholly to serue him faithfully, as our speciall good Lord & master. *Father.*

Is there not some further vse of baptisme besides this you haue spokē of?

Child.

Yes: there is yet somewhat more, for baptisme is a seale of the covenant betwixt God & vs; for in baptisme a covenant is made betwēne the Lord & the

A Pastime for Parents.

the party baptized solemnly in the assembly of the Church. In which covenant God for his part promised Christ with all blessings that come by him, as that he will be our God, forgive us our sins, and remember our iniquities no more, &c. The party baptized, for his part entreateth himself, as a covenant servant unto God, promiseth faithful service with a renouncing of Satan & sin, and whatsoever is against the honor & glory of God: & so standeth bound to these covenants & conditions. When this covenant being thus solemnly made betwixt God & his new servant, is forthwith sealed by the sprinkling, or dropping on of water; & thus you see that Baptisme doth confirme, and seale the covenant betwixt God and us.

Father.

But yet we see there be very few that haue any care to keepe covenants, and to performe that solemne promise which they haue made in Baptisme before many witnesses, yea before God & Angels.

Child.

The greater is their condemnation, & accordingly they shall one day know to their

A Pastime for Parents.

cost, what it is to dally with God, and to breake covenants with so great a King, as al they do, which follow their owne waies & there owne lusts, not regarding the cōmandements of God.

Father.

What is the reason that infants are baptised, sith they can make no profession of faith and repentance?

Child.

Gen. 17. 7.

1. Cor. 7. 14

Act. 2. 39.

Luk. 18. 16

There be foure reasons hereof.

First, because they are the seede of the Church.

Secondly, because they are within the outward covenant.

Thirdly, because the promises belong vnto them.

Fourthly, because of such is the kingdom of heauen. For to be borne in the wombe of y Church, is vnto infants in stead of faith & repentance; for faithful parents do according to the cōdition of the couenāt, apprehēd y promise both to themselves & their children, though not all, for we must leaue vnto God his secret iudgemēts.

Father.

Having thus far spokē of the Sacrament

A pastime for Parents.

ment of Baptisme, let vs now proceed to speake of the sacramēt of the Lords supper & first tel me what is the speciall vse of it? *Child.*

first, it serueth to seale vnto our consciences al the promises made in Christ, & al the benefits of his death whatsoever: & therefore there is the same vse of it, that is of a seale, which is to confirme & ratifie a writing. For in outward things men like well of a promise, but better of a writing, & best of al of a seale. Now therefore the sacrament is, as it were the kings broad seale set to his generall & free pardon. For al the doctrine of the Gospell, is as it were an open proclamation of pardon to all penitent sinners: & this sacramēt, is the seale of the kings pardon, to ratifie and confirme all the promises of the Gospell, for a word or promise must necessarily go before y^e sacramēt which it doth seale & confirme vnto vs, & therfore y^e sacramēts without the word of promise going before, are as it were a seale to a blāk.

Secondly, y^e sacrament of the Lords supper, is as it were a secōd seale set

A pastime for Parents.

by the Lords own hand vnto the former covenāt made in baptisme, which is renued in y^e Lords supper, betwixt the Lord himselfe, & the faithfull receiuer, and that by the outward actions of eating bread, drinkeing wine, &c.

Thirdly, the Lords supper serueth to represent vnto vs our cōtinual feeding in the house of God. For as by baptisme we are once admitted into y^e household of God: so by the Lords supper is signified a daily feeding in the same vpon Christ & al the promises made in him, and also vpon the word which is our most sweet and heavenly Manna

Father.

Which be the outward signes in the Lords supper? *Child.*

Bread and wine. *Father.*

Which be the inward things signified? *Child.*

The body and blood of Christ.

Father.

How receiue you the outward signes?

Child.

I receiue them with my hands, eate the with my mouth, & digest he with my

A pastime for Parents.

my stomacke. *Father.*

How do you receiue y^e inward things signified? *Child.*

Only by faith, and feed of it as of a food giuen me to life euerlasting.

Father.

Is the bread & wine the changed into the substance of the body & blood of Christ? *Child.*

No: for y^e were to destroy the nature of a sacramēt, which must consist both of heauēly & earthly matter. Therfore the bread & wine remaine still in their own forme, nature, & substance, but Christs naturall body is in heauen. Therfore the papists would make vs believe the mone is made of a grēne chēse, whē they beate vs in hand that bread is changed into flesh, and wine into blood, & Christs naturall bodie is really present in the sacramēt, and yet we see it quite contrary with our eses, and a child may discern that it is neither so, nor so. *Father.*

Is there then no difference betwixt bread and wine in the sacrament, and common bread and wine?

A pastime for Parents.

Child.

There is no difference either in substance or forme, but onely in the vse and end whereunto they are applied, which is, to represent and signifie holy things: for whereas befoze they were common meat, now they are holy signes, and beare the name of that thing which they signifie: otherwisse out of this action they are the same with common bread. *Father.*

You said euen now that Christs bodie and blood and all the benefits of his death, are receiued of vs by faith: tell me therefore whether a wicked & vnfaithfull man can receiue them.

Child.

He cannot: for if they be receiued only by faith, how shal he receiue the that hath no faith: the vnbeléeuers therefore may receiue the outward signes, that is, the bread and wine as well as others, as did Iudas: but the inward thing signified, which is the body and blood of Christ, and al the benefits of his passion, none can receiue but onely the elect.

Father.

A pastime for Parents.

Father.

If this be true, that al that receiue the shell, do not receiue the kernell: then it followeth that grace is not necessarily tyed to the outward signe or sacrament.

Child.

True indeed: for otherwise the faithlesse should gaine as much by the sacrament as the faithfull, which were most absurd: but most certaine it is, that saluation is not tied, nor shut vp within the Sacraments, neither doe they giue grace, but onely testifie and assure, that grace is giuen: as sealed euidences doe giue no lands which are otherwise attained, as by inheritance, friendship, and money: but onely testifie that they are giuen, and assure the quiet possession and enioying thereof.

Father.

Why did God choose these creatures of bread and wine to represent vnto vs the body and blood of Christ, rather then any other earthly creature?

Child.

Because there are none other earthly creatures that can so fitly represent vnto

A pastime for Parents.

to our outward senses, those things which God would haue vs learne by this sacrament.

Father.

What be those things that God would haue vs learne by this Sacrament?

Child.

By the breaking of y^e bread, we haue to learne, the breaking of the body of Christ vpon the crosse, & by powring forth of the wine, the shedding of his blood: & by the distributing to al that are present, Christs communicating himselfe to all that will faithfully receiue him. By eating & drinking wee learn, that as bread & wine do nourish our bodies in this life: so Christs body and blood do nourish our soules to life everlasting: & as the substance of bread and wine by digestion passeth into the substance of our bodies: enē so by faith, Christ and we are vnited with an vn-speakable vnion, and we made flesh of his flesh, and bones of his bones: and that is the proportion & analogie betwixt y^e signe & the thing signified. For if the sacraments had not a certaine likenesse

A pastime for Parents.

nelle of those things whereof they are sacraments, then were they no sacraments at all. *Father.*

What more is to be learned hereby?

Child.

That we being many are one in Christ, as of many graines is made one loafe, & of many grapes one wine.

Father.

For as much as the vnworthy receiuer is dāned as the Apostle saith, how wilt thou know, whether thou art a worthy receiuer or no? *Child.* 1. Cor. 11.

If I examine my selfe, & find that I humbly acknowledge mine own vnworthines, that is to say, my sins, & be heartily sorry for the, and fully purpose amendmēt of life, assuredly resting vpon the promises of pardon made in Christ, then am I worthe, because mine vnworthines is forgiven, & put out of remembrance. *Father.*

For whom are the Sacraments ordained?

Child.

The sacramēts are specially ordained for those which beleue in Christ, & do seeke for remissio of sins, & eternal life,
onely

A pastime for Parents.

only through his sacrifice: so: how can
the forgiveness of sin be sealed vnto the
vnbelievers whose sin is not forgiven.

Father.

Who ought to approach vnto the
Lords supper?

Child.

None but such as haue y^e knowledge
of God in some measure, or at least,
that haue knowledge in this present ac-
tion, & such as haue faith, repentance
and loue.

Father.

How shall a man know that he hath
these things?

Child.

Three waies: First by his settled pur-
pose, and desire to obey God according
to al the commandments of the law.
Secondly, by his loue to the word of
God. Thirdly, by his daily fruits to-
wards God and men.

Father.

Who are to be reiected and put back
from the communion?

Child.

Three sorts of men.

Father.

Which be they?

Child.

A pastime for Parents.

Child.

First, strangers, that is, such as are unknown to the Pastor, are not to be admitted, as it is written: A stranger shall not eate thereof. *Exod. 12. 45.*

Secondly, Ideots, childezen, mad mē, and foolcs, are not to be admitted; for they cannot examine themselves according to the Apostles rules. *I. Cor. 11. 28.*

Thirdly, notorious euill liuers by whom the congregatiō is offēded, for it is written: Give not that which is holy vnto dogs. Againe, It is forbidden in the law, that any mā being circumcised should be admitted to the communicating of the passeouer, because they were polluted by touching a dead corps, and being at a buriall. God gaue often charges, & cōmandemēts in the law, that if any mā had unwittingly defiled himselfe by any legall pollution, he might not enter into his owne house, much lesse approch vnto the Passeouer til he was purified and cleansed by offering vp a sacrifice. Now al these scriptures do plainly proue, that no prophane, or filthy persons: as whores, wongers, drunkards, blasphemers, riotters,

A pastime for Parents.

and such like may be admitted to the holy communion.

Father.

What say you to such as shew no loue nor desire to this holy ordinance of God, nor once so much as offer themselves vnto it, except sometimes at Easter a little for fashion and law sake?

Child.

Such do shew themselves to be little better then miscreants, & atheists: for they doe contemptuously refuse the grace of God which he offereth in this supper, & doubtlesse to abstaine of set purpose, is no lesse sin then to receiue vnworthily. For that patient which is dangerously sicke, & yet maketh no account of the Physicians receit and order, deserueth no lesse blame, then he which abusethe the same receit, that is, doth not vse it according to that diet and order that was prescribed him.

Father.

If some very bad persons chance to creepe in, or thrust in themselves to be partakers of this holy institution, is therefore the whole action defiled?

Child.

A pastime for Parents.

Child.

God forbids: for we read throughout the Scriptures, y^e good & bad haue been mingled together in matters of Gods wor^{sh}ip & seruice, both word, prayer, sacraments and sacrifices: & sure it is, that the wickednes of the wicked cannot defile or pollute either the Sacrament it selfe, or any of the godly communicants, but onely themselues.

Father.

Are all to be admitted to the Sacrament of the Lords Supper, which profess faith and repentance, either in truth or in shew?

Child.

Yes: vnles there be some special ex^{ceptions} taken against them. For it is Exod. 12. 47.
written, all the congregation of Israel shall obserue it through their generations, that is to say, al the members of the visible Church which are withⁱⁿ the outward couenant.

Father.

How ought ministers to deale with many ignorant & simple men, & feeble soules which are able to yeeld small reason of their faith: are they all to bee admitted

A pastime for Parents.

admitted to the communion, or all to
be reiected? *Child.*

As ministers ought not rashly to ad-
cept of al that offer theselues without
examination and conference: so ought
they not lightly to shut out any from
that which shuld scale vp their remis-
sion of sinnes. For albeit they be some-
what ignorant & simple, yet finding
in them any seeds of religion, & sparks
of the feare of God, shewing it selfe in
some tractablenesse to know God, & tra-
leue to the word, they are to admit
them, with encouraging & exhorting
them to go forward. But if with igno-
rance and blindnesse, be toynd either
froward contempt of meanes, or mar-
carelesnesse, or open wicked behaui-
our, or prophane dissolutenes without
remorse when they be dealt with-
al; Then they are with all
mildnesse to be shut
out.

10. EE. 60

All glory be giuen to God.

FINIS.

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